

THE CLEANER.

"Let me glean and gather after the reapers among the sheaves."—Ruth 2; 7.

Thos. Somerville, Editor. "LET THERE BE LIGHT."

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CHRIST'S ABIDING BEAUTY.

The beauty of Lebanon fadeth,
The glory of Carmel decays,
The dew falleth not upon Hermon,
And silent are Bethlehem's lays ;
Fair Sharon is shorn of her splendors,
And Sharon's delightsomeness wanes,
But the glory of Jesus remaineth,
HIS beauty for ever remains.

The chiefest among the ten thousand,
The desire of all nations is He ;
We never shall know what His beauty
Till Him in His glory we see ;
No shadow can cloud or diminish
The brightness which in Him obtains,
For the glory of Jesus abideth,
HIS beauty for ever remains.

ALBERT MIDLANE.

TWO MEN.

I know something of the life of a man who is often named as the most distinguished philosopher of the nineteenth century. He slept but four hours out of twenty-four, and he lived ninety years. Never sick, never idle, never weary, he traveled and read and wrote and studied enough to wear out half a dozen ordinary men. He learned many languages. He was familiar with every department of science. He explored vast libraries. He knew the scientific men of all nations. He received a hundred thousand letters. Princes and kings delighted to do him honor. Titles and diplomas, degrees and

badges of distinction were scattered like rubbish about his room. Ministers of state, generals in the army, officers of kingly courts, professors of colleges, travelers, academicians, students, citizens, all counted it a privilege to have seen his face, an honor to have known him. And that man, with his unwearied and wonderful mind, ranged through all the departments of nature, science, literature, philosophy, and found no God, no Saviour, no heaven, no promise or prospect of everlasting life. With all his discoveries he never found the river of God's pleasures.

I know something of the life of another man, who was not permitted even to own himself. He lived and labored and suffered for another man's profit, for another man's pleasure. The value of his life was estimated as men estimate the value of farms and merchandise. The creations of art, the stores of literature, the wonders of science, the refinements of taste, the rewards of industry, the stimulus of intellectual cultivation, the charms of home, the delights of peace and liberty, were not for him. And yet that poor man had such pleasures as belong to the infinite God. He had expectations that overpassed the boundaries of earth and time. He could read his

title clear to mansions in the skies. He looked upon the whole realm of nature as the possession of his Father, and the whole infinite blessedness of an everlasting life as the portion given him in his Father's will. He could alleviate the weary toils and the dark hours of earthly bondage by sweet anticipations of eternal rest. He did not complain of wrong—he did not mourn over his hard lot. He knew it would soon be over; and, last as long as it might, he knew that the toil and affliction of earth could only increase the preciousness of the final rest.

Which of these two men, think you, had found out the great secret of happy living, the philosopher or the slave? Which had formed the truest estimate of the value of life? Which had most reason to be satisfied with the fruit of all his labor under the sun—the one whom kings delighted to honor and whom philosophers acknowledged as their master, or the one whom nobody honored, and who was not permitted to be even his own master? Which of the two could best direct the weary and the thirsty to the river of God's pleasures?

I have stood beside a mountain stream when it was swollen by the melting snows and the abundant rains of spring. The turbid flood rushed by with maddening and impetuous speed. Trees were uprooted and whirled down the foaming torrent. Vast rocks were loosened from their ancient bed and moved out of their place. High banks were undermined and new channels formed, through which the wild waters rushed in devastating fury over farms

and fields and domestic gardens. Flocks were carried away, bridges and highways destroyed, the dwellings of men endangered by the ruthless flood. Again I stood on the same bank in mid-summer, when the parched fields had most need to be refreshed by living streams from the mountains. A shallow and long-extended channel of gray rocks and drifted gravel and white sand lay before me, but there was no water. The hot sun shot his fiercest beams through the glimmering air, and my feet were burned by the heated stones, as I walked in the dry bed of the stream, as if I had been climbing the crater of a volcano.

And I said, This inconstant and wasteful river is a fit emblem of the brief and blasting pleasures of appetite and passion. In the mad hours of excitement and self-indulgence they sweep through the soul like a mountain torrent, carrying away all the barriers of reason and conscience, overturning all the beacon-lights of experience and undermining all the foundations of good habits and virtuous resolutions. The whole man is swept along by the torrent of passion, pleasure, self-indulgence, temptation. For a time he is wild with joy, with pride, with hope with success. But when the flood of worldly triumph has run its course and subsided, as it soon must, and the season of trial comes, the secret springs of the soul are all dried up. It can show nothing but blight and ruin where the wild and wasteful torrent of passion, pride and worldliness swept through. It can only writhe and groan under the burning heat of adversity, and long for the flood of

some new excitement to come in and cover the desolation which the former made.

I have stood on the banks of a full, strong and mighty river, and I have seen it flowing on in its self-dependent greatness and constancy through all seasons of the year, calm and serene, yet resistless in force, keeping ever within its banks, and yet breaking through the barrier of the everlasting mountains in its course. I have seen such a river in summer and in winter, in storm and in sunshine, always the same. The heat could not dry it up, the ice could not fetter its march, the floods could not excite its current to passionate haste, the thirsty soil could not exhaust its fullness. On it moved evermore in the majesty of strength and the beauty of beneficence, bearing great burdens without weariness, enriching millions without exhaustion, carrying life and health and abundance wherever it flowed.

And I thought, such is the river of God's pleasures by which every humble and believing soul is refreshed—of which all the thirsty are permitted to drink. God's pleasures give peace and strength. They never weary with excitement or inflame with passion. They come from sources that are exhaustless and unchanging like the infinite God. They never blast and destroy, like the wild floods and whirlpools of earthly passion. If you would be calm in the midst of agitation; if you would be strong when men's hearts are failing them for fear; if you would be cheerful and light-hearted in the midst of losses and afflictions and disappointments,—satisfy the thirst

of your soul day by day from the river of God's pleasures. Learn by decisive experiment the great art of drawing happiness from the same source with the infinite God. Open the floodgates of your heart that the river of God's pleasures may flow in.
—M.

PLEASING GOD.

The secret of the Lord is with them that fear Him; I get drawn away from the spirit of the world. Practical walking with God is connected with growth in the knowledge of God, and leads me on in likeness to Him: in every day life to have a constant reference to God's will, leads into the light practically. "If the eye be single, the whole body will be full of light." Learning God—going on with God, not merely slipping and then getting on again. It is not simply desiring to live to Christ, but our hearts should be more withdrawn from everything around, a thorough consecration of the heart, a growing up in the knowledge of God in heart and spirit, and there will be this growing up unto God, if our life be yielded to Him—servants to God—having God's will as our blessed privilege.

God's own will, flowing from His nature, should be our will. What is higher or more blessed than this? It is what Christ had; Christ thought it worth while to leave heaven, to do God's will, that we might be drawn up there, and made to bring forth fruit unto holiness down here.

There's a positive joy in pleasing God, it is perfect liberty; the gift of God is eternal life; and it is sweet

to see that while grace leads us through the path of righteousness, it is still all grace. I would rather have eternal life as the gift of God, than ten lives of my own, because it is the proof of His love to me.

The Lord grant that our hearts may be so grounded in grace, that we may indeed yield ourselves unto God, and be growing up in the doing of His will—remembering it is founded on reckoning ourselves dead to sin, and alive unto God, thus we live out of the world, as to separation from evil, as He is. —J. N D.

TEN THOUSAND THANKS.

The other day I heard of one who got down on her knees and said, "Lord Jesus, I thank Thee ten thousand times for dying for me." Her gratitude was beyond the power of language. Words could not communicate the fullness of her heart—she had through grace the sense of a blood-bought pardon.

And I may safely say that if a sight of Calvary fail to melt your hard and stony heart, nothing else can. The cross is God's great centre of attraction. He makes everything of that as the ground of blessing and the way of salvation. It is, moreover, the full expression of love and the channel of boundless grace. O how it suits the sinner too! Nothing else can win, or bless, or save.

The dread judgment-seat may terrify; the awful sentence may appal; and then departure into everlasting fire may wither up every hope, and lay the lost foul in the agonies of hopeless despair—all fearfully true—but not one, or all together, can win

the heart, or reach the affections, or kindle a spark of love.

That was the work of the cross.—The tender bosom that accepted the stroke of infinite justice, offered at the same time a sweet and perfect shelter to the offender. That proffered shelter being spurned and rejected, then there remains an only but an awful alternative. It must either be infinite judgment on the sinner's substitute, or else eternal judgment on the sinner himself—one or the other!

May your heart, dear reader, be won by the love of Christ. May the prayer of David, in Psalm li., be your prayer to-day, "Have mercy upon me, O God, according to Thy **LOVING-KINDNESS**; according to the multitude of Thy tender mercies blot out my transgressions."

That sinful monarch had no plea but God's loving-kindness and tender mercy, and alongside these he laid his own transgressions. Let David's plea be yours. It is all availing.—J. W. S.

A single word, spoken in the strength of God, will effect far more than ten thousand words uttered in the power of mere reasoning or eloquence, or even earnestness.

In the Irish Channel a passenger asked a sailor if he would not like to visit a certain place of amusement. "I go, sir," said he, "as often as ever I like. I have a religion that lets me go as often as I think proper." "How is that?" was the next enquiry. "Because I never like to go at all," was the conclusive reply.

THE BIBLE AND "CHRISTIAN SCIENCE."

Among the many "new movements" that have recently blessed the world—or cursed it, as the case may be—the most peculiar, perhaps, is what is called "Christian Science." It has spread, not like wildfire (something all the world can see,) but like a secret thing, until it has permeated the whole country. There has not been any efforts of secrecy, but without any apparent popular interest it is found rooted to-day where it was unknown yesterday. The book before us, *Science and Health*, the corner-stone of the "science," has "fifty-fourth edition" on its title page, so, as books go, not less than 54,000 copies have been printed and sold. Christian Science was "revealed" to Mary Baker Glover—now Mrs. Eddy—in 1866. In 1867 she opened her school with one student. In 1881 she had a chartered college, from which over four thousand doctors, or "healers," had been sent forth. She established, and was "pastor" of a Christian Science Church, edited a Christian Science journal, and was also a "healer." In addition to Mrs. Eddy's college there are said to be twelve others in the United States turning out "healers." If Christian Science is a good thing, this rapid multiplication of "healers" is a blessing; if not, not. The question, then is: What is Christian Science?

Mrs. Eddy believes it to be a revelation from God. On page one of her book we read:

God has been graciously fitting me, during many years, for the reception of a final revelation of the absolute principle of Scientific Mind-healing.

Again, on page 3:

I had no human aid, The revelation of truth in the understanding came to me through divine power. (Page 4.) No human pen or tongue taught me the Science contained in SCIENCE and HEALTH, and neither tongue nor pen can overthrow it.

On the same page is a statement

which shows that Mrs. Eddy believes that through her the predicted second coming of the Lord has taken place.

Jesus demonstrated the power of Christian Science to heal moral minds and bodies; but this science was lost sight of, and must again be spiritually discerned, taught and demonstrated, according to Christ's commands—with signs following; and must be apprehended by as many as believe on him—that is, understand his thought.

Page 25, Must Christian Science come through Christian Churches, as some insist? This Science has come already, and come through one whom God called.

Page 28, The true Logos is demonstrably Christian science.

When our readers remember that "Logos" means the Word, the full purport of this assertion will be clear to them. Christian Science is the true Logos. Christian Science is revealed in Mrs. Eddy's book only—therefore it is the true Word of God. As two things can not be one and the same thing, and as *Science and Health* contains the "true Logos," therefore the old "Logos," or Bible, was not the true Word of God, according to Christian scientists.

On page 39 the glove is flung in the face of Christianity in the following words:

Scholasticism clings to the person, instead of the Divine Principle, of the man Jesus to save.

In this the authoress not only condemns Christianity but also her own book, which she says is founded on the Scriptures. Here, and elsewhere, she speaks of "the man Jesus" who "practiced Christian healing," but "left no definite rule for demonstrating His Principle of healing and preventing disease."

If there is one thing clearly taught in the Word of God—the Christian Word—it is that the Lord and Saviour was not a created, finite man—but the Creator, Redeemer and Saviour of man; the Word, which was in the beginning and by which all things were made, and which became flesh and dwelt among us, and who then said: "He who seeth Me seeth the Father," and, "I and the Father are One." All this, and more, is

taught in the Word ; so how, then, can Mrs. Eddy call her science "Christian?"

The rule, and its perfectness of operation in my system never vary. If you fail to succeed in any case, it is because you have not demonstrated the life of Christ—Truth—more in your own life. Page 42.

How can Mrs. Eddy tell us that the "life of Christ" was synonymous with "Truth," when He said He was God, and she says He was a good man, only? A house divided against itself cannot stand. Mrs. Eddy's house is very much divided, as we have seen. But enough of the theological phase of her "discovered" revelation.

She gives the medical profession the following hit, and makes a startling revelation in these words :

The hosts of Æsculapius are flooding the world with diseases, because they are ignorant that THE HUMAN MIND AND BODY ARE ONE. Page 44.

The small caps are ours, put there to accent a statement which, if true, is—the universe furnishes no word embodying what it is, for it makes the whole of the created, or rather, imagined, universe to consist of yourself. Self is the nearest word. That there is nothing but "mind" in Mrs. Eddy's science is not a figurative statement, but a literal belief, and is carried out to the end ; and the end to one who does not believe in the "science," is startling and absurd. Witness :

You say, "I have burned my finger." This is an exact statement, more exact than you suppose ; for mortal mind, and not matter, burns it. p. 54.

The mariner will find himself having dominion over the atmosphere and the great deep, over the fish of the sea and the fowls of the air. The astronomer will no longer look up to the stars, but he will look out from them upon the universe, the florist will find his flower, before he beholds its seed. Thus matter will be finally proven to be nothing but a mortal illusion, wholly inadequate to affect man through its supposed organic action or existence. Error will be no longer useful

in proving Truth. The problem of nothingness, or "dust to dust," will be solved, and mortal mind will be without form and void, for mortals will cease to be mortal, when they behold man's incorporeal individuality, as man beholdeth his face "in a glass." p. 19.

In the words quoted above are the very heart and soul of Christian Science. Should we longer reproach the heathen for his "superstition," and send missionaries to him, when our own highest "culture" has evolved such ideas, and they are held by hundreds of thousands?

There is no such thing as matter. The farmer believes he has to till the soil and sow seed in order to reap the fruits, but it is only his belief ; there is no such thing as soil or seeds ; all he has to do is to so order his life that he can believe he has the fruits without toil, and, lo ! he has them. The foolish astronomer should not build large telescopes, but believe he sees from the stars and then he does see from the stars? Why should the sailor suffer shipwreck, when all that happens is that he has a fond belief that he is shipwrecked? Why should anyone suffer from broken bones? There are no bones and they are never broken, and here is the proof of it to be found on page 88 of Mrs. Eddy's book. A Cincinnati man wrote to her :

A stick of timber fell on my foot, from a building, crushing the bones. Cannot you help me. I am sitting in great pain, with my foot in a bath.

Soaking broken bones in water is odd treatment, but no matter. After writing the first letter he wrote a second, and this is it :

My painful and swollen foot was restored at once on your receipt of my letter, and that very day I put on my boot and walked several miles.

The sceptic may ask, how did he know that she received his letter, as there is nothing said about her answering it? The answer, however, is clear and convincing—though not Mrs. Eddy's. Matter is "nothing but a mortal illusion." (p. 19.) This means foot and body being an illusion, there were no crushed bones or "stick of timber" in the case—only a bad belief of an injured man which Mrs. Eddy changed into the belief of a sound man. Mrs. Eddy's most earnest supporter cannot deny this solution of the case without rejecting the corner-stone of the "science," for were not the letter, the timber, the bones and the bath, matter, and hence illusions? And as Mrs. Eddy relates the "belief," were they not *her* illusions? She has illusions, for she does not claim to have reached the highest Christian Science state yet, when "mortal mind will be without form and void," p. 19, though apparently she and her most enthusiastic followers are getting there.—*Envooy.*

In examining the claims of the "New Truth," we are willing to take the Bible as it is usually read by those who take it to say what it means and mean what it says. We cannot go far with Christian Science, however, till we find it treats Scripture in a very different manner. It asserts that the Bible is a veil. If the same words do not always convey the same meaning to all persons at all times, can it be said that we have a Bible or what is really a revelation from God? If, as we are told, "what all instinctively feel," is to correct the Bible or put the proper meaning upon it, it is no longer the voice of God speaking with authority to the conscience of man. It is simply an *echo*, answering back what is "instinctively felt," instead of an *oracle* announcing a message from God with divine authority. That it claims to do this there can be no question. Then the book must either

be accepted in simplicity, as telling the truth about itself, and therefore an authoritative revelation, or it must be discarded altogether. To play fast and loose with it, according to the whim of individual instinct, as the Christian scientist desires, is to degrade the Bible below any ordinary history, and exalt the instinct of sinful man as superior to the wisdom of the Spirit of God. What would be thought of a chart of the Pacific Coast if the captains who were strangers to these shores insisted upon reading it according to what they might instinctively desire? Instead of the chart guiding and controlling each captain who studied it, another chart would "instinctively" be made in the mind of the navigator, and he would certainly be in danger of shipwreck. The utter folly of such a course would be apparent to all. There might as well be no chart; the captain would be more consistent if he ignored it altogether. And so, those who interpret the Bible according to their own instinct, are equally guilty of folly, whatever their pretensions are as to being "Students of Truth" and having spiritual insight. A comparison, or contrast rather, of the teachings of the Bible with what is taught by Mr. Worthington in the *Comforter* and his *Lectures*, will illustrate and fully justify these remarks. It will also put in a concise way the main features of the system we propose to set in the light of Scripture.

Christian Science has its basic statement in the assertion that man is good. But we, alas, know better. God also says: "There is none good, no, not one." Ruin by the fall, redemption by the blood of Christ, and regeneration by the Holy Spirit, are clearly taught by the Lord Jesus, as they are as distinctly denied by Mr. Worthington. All God's dealings with men proceed on the basis that sin has entered, and that man and creation are under judgment. See page 4:

CHRISTIANITY.

1. The Bible—God's will—a mirror reflecting the face.—Jas. i. 25; 2 Cor. iv. 2-6; 2 Tim. iii. 15-17.
2. God a Person, the "I AM."—John viii. 23, 24, 28, 58.
3. God, the Holy Spirit, a Person now on earth.—John xiv., xvi. 7-15; Acts ii. 3, v. 32.
4. The Lord Jesus Christ, Eternal Son of God.—John i; Heb. i. As the truth is in Jesus."—Eph. iv. 21.
5. Messiah—the Christ, the Son of the living God.—Matt. xvi. 16-20.
6. The devil and his angels, personal evil spirits.—Luke iv.; xi. 14-26; Eph. vi. 12.
7. The Son of God made the worlds, and sustains them by His word.—John i.; Heb. i.; Col. i. 16.
8. Sin entered: death reigned; judgment incurred.—Rom. v. 12-21; viii. 3; vi. 23.
9. Man lost and judged already, needing to be born again—born from above, to have eternal life.—Matt. xviii. 11; Mark vii. 21-33; John iii. 1-18, 36; vi. 53; xii. 31.
10. Wrath and vengeance consistent with Christian's God.—Rom. i. 17-18; Eph. v. 6; Heb. x. 29-31.
11. Redemption through Christ's blood; begotten again unto a lively hope by the resurrection.—Rom. iii. 24-25; 1 Pet. i. 2, 3, 18-19.
12. The God-man making atonement by substitution by Himself purged our sins—Heb. i., ix., x.; Eph. v. 2; Gal. i. 4; ii. 20.
13. Grace Reigning through righteousness unto eternal life—Rom. v. 12-21.
14. The last Adam, Head of new creation.—Rom. v. 12-21. 1 Cor. xv. 45.
15. Christ, Head of the church, His body.—Eph. i. 22, 23.
16. Christ is to raise all from their graves: resurrection essential to Christianity—John v. 28; Rom. viii. 11; 1 Thess. iv. 16; 1 Cor. xv.
17. The Son of Man shall judge the world in righteousness. John v. 27; Acts xvii. 31.
18. The Lord is coming again to bring in His reign on earth. "The restitution of all things." Acts iii. 20, 21; 1 Cor. xv. 24-28.
19. Heaven the future abode of the saints of the heavenly calling. John 14; 1 Thess. 4: 16, 17.
20. Hell, a place of eternal punishment. Matt 25: 46; Rev. 14: 10, 11; 20: 10; 21: 8.
21. New heaven and new earth. "All things new." Rev. xxi.

CHRISTIAN SCIENCE.

1. The Bible—man's instinct; a veil hiding the face.—Comforter, pages 25, 27, 34, 50; Worthington Lectures, p. 14-16.
2. God is a Principle, not a Person.—Comforter, p. 33, 35; Lectures, page 180.
3. God is Spirit, mind, only mind.—Comforter, p. 36; Appendix, p. 2.
4. Jesus evolved and 'carnal'; Christ the Logos, the Principle of Truth.—Comforter, pages 123, 51; Lectures, page 254.
- 5.—The Worthington Christ, an anti-christ.—Comforter, pages 35, 51, 123.
6. No devil, except Self, or self-deception and animal magnetism.—Comforter. pp. 22, 76; Lectures, p. 164.
7. Things God generates, but not as making something out of nothing. Comforter, pages 27, 33; Lectures, pp. 22, 23.
8. No reality in evil, sin, sickness, or death.—Comforter, page 11; Appendix, p. 1; Lectures, p. 181.
9. Man not lost; an angel; like Jesus has union with God; is the son of God, with many incarnations, Comforter, pp. 5, 30, 43, 50, 100, 126, 110, 111, 162; Lectures, pages 167, 134.
10. Jehovah-God, or any God of wrath or vengeance rejected. Comforter, pages 36, 162, 158.
11. Evolution, the law of Unfoldment and God manifestation.—Comforter, page 35. "Blood stands for Word."—Lecture, page 254.
12. Principle bringing At-one-ment; no substitution. "Jesus did not die as our substitute"—Comforter, p. 5, 35, 51; Lectures, page 240.
13. Grace and righteousness left out, as "God is the soul of man."—Comforter, pages 30, 43, 126.
14. The first Adam, the old creation.—Comforter, p. 34, 35, 110, 111.
15. Church not dreamed of in Worthingtonian philosophy apart from mere name.
16. Resurrection of the body would be a violation of Truth; yet "We possess the essence of Christianity"!!!—Comforter, pages 125, 136; Lectures, Preface.
17. No judgment to come—the judgment is going on every day. Comforter, page 125
18. The Lord has come already; twentieth century the millennium of Science of Truth.—Comforter, pages 40, 72, 76.
19. Heaven a present condition; truth reigning in men's hearts.—Comforter, pages 76, 135, 136; Lectures, page 263.
20. Hell and the devil annihilated.—Comforter, pages 77, 32; Lectures, p. 281.
21. Spiritual substance alone eternal; Matter is illusion.—Lectures, p. 165.

It is a plain principle taught in Scripture, that where the goodness of God is rejected and despised (and it is being very deliberately rejected in these days,) darkness and delusion is the certain result. Such perversion and denial of the simplest statements of Scripture, like the foregoing, can have only one source, and that is an evil one. The confusion of Christian Science must be referred to the Scripture in 2 Thess. ii. 10, 11 : "They received not the love of the truth that they might be saved; and for this cause God shall send them strong delusion, that they should believe a lie."

COVETOUSNESS, WHAT IS IT?

The Word plainly states that a covetous man is an idolater, Eph. v. 5. Man wants something outside of himself, he must have an object for his affections and desires. When this object is God, all is well; when it is the creature, all is wrong.— Wanting something that is apart from God is covetousness, the making something besides Him the object of our hope, our desire, our dependence. The natural man is ever desiring this or that, and desiring it for self; self is the object of all the thoughts, the centre of being.

In the believer there are the two natures, and often the believer allows self to dominate his desires. How often do Christians set their hearts on this or that here below; how often do they desire that which is apart from and away from God. Right here is where Satan works the believer great injury oftentimes, and we let him get the advantage of us by letting our hearts go out after that which is a part of a fallen world.— Covetousness is this wandering of the

desire, the desire of the heart going out here and there and fixing itself on this or that object apart from God. We want this or that, we delight in the thought of getting it; perhaps it is something innocent in itself and very desirable, even that which is of the greatest necessity to us in the way of food or raiment; but the heart goes out after it, delights in the thought of having it. How often we think in our hearts that if we only had this or that, we should be so happy. We forget that we can find real happiness only in knowing, loving, and enjoying God. That is what our hearts are for; He is to be the centre of our desire, the one great Good which we long after, delight in, enjoy, and as He fills our hearts, other things, created things will take a lower place.

When God is our delight, our joy, the one desire of our hearts, other things will get their true place, but we can never cease to watch against the getting our hearts entangled in that which belongs to this world.— That is one reason why the poor of this world are the ones who are generally rich in faith, they are more shut up to God, have so little else to set the affections on. But the poor can desire as well as the rich, and can be as worldly minded, only when one has almost nothing here, has no means to gratify the desires of the heart, the affections are not so entangled by earthly things. A prudent opportunity to gratify desire only increases the desire, unless accompanied by the grace which preserves from this.

Satan knows hearts well, knows how to suit the earthly attraction to

the heart of the believer so as to charm and attract away from Christ, for that is Satan's one great object, to get those who have been redeemed by the precious blood of Christ, to loving something in this world, which cast out Jesus; nailed Him to the cross, and slew Him. All the tempter's aim is to place before the believer something so attractive that will draw the heart away from Christ, become an idol. The last solemn words of John are, "Little children, keep yourselves from idols."

Usually when men speak of making an idol of anything, they mean that it has a very strong hold on the affections. We may make idols of things without knowing it ourselves, and perhaps without other people knowing it. It may be a child, it may be something we own, houses, land, money; it may be the nice and the beautiful things which money will buy, it may be articles of luxury, things which please the natural heart; there are innumerable things in this world and of it which may become idols, and the word tells us to keep ourselves from them. And the coveting them, the going out of the desire after them is idolatry.

This indeed makes the path very narrow. We cannot keep ourselves in our own strength from making idols of the things around us. "Love not the world, neither the things that are in the world," how can we keep our hearts from doing this? There are so many things in the world to attract our affections, to draw out our desires after them. How easy it is to get into the eager pursuit of this or that which conscience will tell us

plainly is "of the world" and not at all of the Father.

The remedy for all kinds of worldliness, covetousness, loving the world and the things of the world lies in knowing and loving Christ and having faith in Him. This is the victory that overcometh the world even our faith. The world must needs be overcome, and who is he that overcometh the world, but he that believeth that Jesus is the Son of God? 1 Jno. v. 4, 5.

It was by faith that Moses when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward. Heb. xi. 24-26. It was a great piece of the world that Satan offered to Moses, but "by faith he endured as seeing Him who is invisible." That is the path for us all, our faith laying hold and keeping hold of Him who is invisible, Christ filling the eyes of the heart, thus giving the things of the world their true value which is vanity of vanities.

But it is the power of the Holy Spirit which gives us this realization of the true worth of eternal things, and the true vanity of temporal things. It is the Spirit which takes the beauties of Christ and shows them to us, Who makes our faith to grasp and enjoy the things which are to be ours, things which are ours now, and Who enables us to see Him who is invisible. God can touch our earthly idols, remove them from us; He often has

to do this. A severe trial may mean that we have lost the clear sight of Him who is invisible, that idols are creeping in and stealing away the love He must have, if we are to please and honor Him.

We all should realize the need we have of His presence, of having Him as an ever present reality to us, of having our eternal home real with its joys, its blessedness; and we must also see the vanity of this present evil world, what it really is as the enemy of Christ. We need to so deeply feel the danger we are in from the love of the world that we shall be asking Him to save us from all idols, keep us from their insidious power, so that our hearts may be free to love Him and be occupied with Him wholly. Whole hearted, how very few are that! The fine gold gets dimmed so easily, but how good to keep it bright for Him. How good to be poor, to have little, very little of this world's good, if with this the heart be free to enjoy Him. How sad to have abundance and have it take our hearts from the enjoyment of Him. It is good to suffer, to be tempted, destitute, afflicted, if our God sees fit to take that way to keep our hearts for Himself.

J. W. NEWTON.

ETERNAL SALVATION.

We are told in Hebrews v. 9, that the Lord Jesus Christ is become "the author of eternal salvation unto all them that obey Him."

Salvation that may cease at the end of a day, a week, a month, a year, cannot have the word eternal affixed to it. Eternal salvation is

for all days, all weeks, all months, all years. It covers the whole span of our earthly existence, and finally places the saved soul with Christ in glory.

There are many who have the knowledge and certainty of this, based not indeed on what they have inwardly felt, but on what God says to them in His faithful Word. Others, however, and not a few, cannot speak on such a subject with certainty.—They fain would, but from various causes are afraid lest they should be too sure.

In some instances this fear flows from not distinguishing between personal holiness and that which satisfies divine righteousness in respect of our sins. Does the reader understand what we mean? Perhaps not. Let us then try to make the matter plainer.

"I am praying to be made better," said an anxious man to us a day or two ago. He wished to become more like Christ, and his prayer was directed to that end, though when questioned he did not know anything as to his being eternally saved.

"Well, surely it is right to pray for that," you say. Yes, in one sense it is, for we ought to grow more like Him here below, even as we shall be perfectly conformed to His image in glory. But our desire and endeavour to be more like Christ will not give us the knowledge of eternal salvation. It will not set our minds at rest in reference to our sins against a holy God. This our friend did not quite see.

Think of your sins as so many items in a heavy bill which one day you will be required to pay. Can

any personal holiness on your part meet or even help to meet, the claims of your Creditor? Could you become as holy as the angels that surround God's throne, would your holiness atone for your sins? Assuredly not, for it is written in His Word that "it is *the blood* that maketh an atonement for the soul." Yes, the BLOOD; nothing but that. Now, your holiness and the blood of Jesus are not one and the same thing, are they?

If your sins are sins against God and His throne, who is it that is to be satisfied about them? You, the sinner, or God whom you have sinned against?

The one great, grand point is whether God is satisfied. What would meet the requirements of the case He only could tell. But He has provided what would meet them.—Jesus is the Lamb of God. He has suffered, He has died, and God is satisfied. Now, if God is satisfied, ought you not to be?

The work that was needed has been done. Jesus said on the cross, "It is finished." It could not be a finished work if anything of yours had to be added to it.

It is said at the end of Hebrews ix. that Christ hath appeared to put away sin by the sacrifice of Himself, that He was once offered to bear the sins of many; and in the first chapter we may read, that when He had by Himself purged our sins, He sat down on the right hand of the Majesty on high.

If then, believer, your sins have not been put away they never can be, for Christ will not suffer and die

again. If, on the other hand, they have been put away, ought you not to know it, and to thank God for it?

What is needed on your part is that you should believe God's testimony about the finished work of Christ. It is through the belief of the truth that our souls find peace.

You speak to God, and say, "O God, my sins are many and great. They are more in number than the hairs of my head. Beneath the weight of them I must sink in the judgment due to me."

And God answers, "But I have laid your sins on my beloved Son. He has borne them all. My justice is satisfied. I have blotted them out as a thick cloud; yea, I have cast them into the depths of the sea."

These are truly gracious words, but how shall they profit your soul if you do not believe them.

This is good news for the anxious, good news from God, published in His Word. Here are glad tidings that make the heart glad, only they must be believed.—Simple Testimony.

We have been told it is "the duty of the man of science to *push back* the Great First Cause in time as far as possible." The beauty and blessedness of Scripture consists in its persistent efforts to bring God nigh.

WANTED.—Any one having copies of "The Herald of Truth," for July, 1896, and July and August, 1897, which they can spare, would greatly oblige by sending them to me. We lack these three numbers and wish them to complete sets.—J. W. NEWTON, Toccoa, Georgia, U. S.